

# The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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Pastor, Highland Park Baptist Church, Chattanooga, Tenn.

## Will the Church Go Through the Tribulation?

CHAPTER 3

*"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."*—Matt. 24:21.

In my last message I spoke of the coming of Christ and the Christians' judgment. We noticed the following things:

This judgment will take place in the air when Jesus returns for His saints; it concerns only Christians, not the unsaved; this judgment has to do with rewards, not salvation; we will stand in this judgment in our resurrection or translation bodies; the outcome of this judgment will be the giving of rewards to some, and the suffering of loss by others. We should endeavor to work in such a way for our Master that our works will abide the testing of the judgment seat of Christ.

Let us notice that the rapture of the saints will occur before the tribulation begins. There are some premillennialists who would try to say that the church goes through the tribulation, and then Christ comes. If this be so, then His coming would not be sudden and unannounced. It would not be as a thief in the night. We are to watch for the coming of Christ and not for the tribulation. His coming for the redeemed will precede the awfulness of the tribulation time. There is no evidence that any of the saved will be left when He comes.

Let us remember that Paul said, "The dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air. . . ."

There are some people who believe that only exceptionally good Christians will go up in the rapture and that bad Christians will be left on the earth. I do not find this teaching in the Word of God. It is true that some Christians are better than others. They live clean lives and work faithfully.

for the Saviour. There are others who compromise with the world. They are indifferent to the commands of Christ; their lives are not effective in His service. These people will lose their rewards at the judgment seat of Christ.

All Christians will go up to meet Christ when He comes. They will then stand before the judgment seat and be judged. "There-

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Dr. Bill Dowell

## Bible Questions About Yoking With Modernists

Answer to a Friend Who Quotes the Scripture Interpretations Sent Out By Paid Propagandists

By Editor John R. Rice

Many paid workers have written propaganda articles quoted in many magazine articles, and in thousands of personal letters paid for by New York Crusade funds. So nearly all who defend yoking up with modernists, having modernists on the platform, and calling on them to lead in prayer, and sending "inquirers" to modernistic churches, use the same arguments and interpretations sent out by the Billy Graham headquarters.

A good man, one among many who has quoted these excuses and these interpretations to us, says:

"Now I am confident that with your much greater experience and knowledge of the Scriptures you will be able to answer the arguments I will attempt to present in this letter. I also think your answer will be of much help and assistance to others who may have had these same thoughts and questions in their minds. For this reason, I have no objection to your printing any part of this letter provided only my initials are used."

Hence, as our brother suggests, I will publish my answer, trusting that others who want to know the truth and do right will profit.

Dear Brother O.——:

Thank you for your letter.

You raise some questions concerning the matter of modernistic sponsorship of the New York Crusade directed by Billy Graham.

I will be glad to answer your questions.

### 1. Can We Know Modernists Are Unsaved?

You admit that II Corinthians 6:14 plainly says, "Be ye not unequally yoked together with unbelievers." But you would like to be-

lieve that the modernists are saved. In this you forget some very clear statements of Scriptures, it seems to me.

II John, verses 7-11 says, "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-christ. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever trans-

(Continued on page 5)



Dr. Lee Roberson

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(Continued on page 5)

He raises the dead, and cures all manner of disease. A man of stature, somewhat tall and comely, with a very reverend countenance, such as the beholder must love and fear.

His hair the color of the chestnut full ripe, plain to the

ears, whence downward it is more orient, curling and waving about His shoulders. In the midst of His forehead is a seam or partition of His hair, after the manner of the Nazarites; forehead plain and very delicate; His face without spot or wrinkle, beautiful with a lovely red. His mouth and nose so

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Dr. Edwin C. Swanson

## A New Testament Preacher

What He Must Know and What He Must Avoid

By Dr. Bill Dowell, Pastor

High Street Baptist Church, Springfield, Missouri

(Sermon preached in June, 1957, at Sword of the Lord Conference on Revival and Soul Winning at Tulsa Baptist Temple, Tulsa, Oklahoma. Mechanically recorded for THE SWORD OF THE LORD.)

I was in Texas sometime ago with Dr. G. B. Vick and Dr. John Rawlings in a Sunday School clinic. A great number of preachers were there. We spent two or three days just discussing Sunday School building, church building, methods, and all that goes with it. I had just concluded a message on visitation—how to organize your visitation in your Sunday School—when one preacher came up at the close of the service and said, "Brother Dowell, I am terribly disappointed in this conference."

I asked, "Just why are you disappointed?"

"I thought I was going to find some easy way to build a great Sunday School, but I have only heard one word ever since I arrived—work, work, work!"

The reason we do not build great Sunday Schools is because we are not willing to work. It is the only way you can build.

Now the subject I am supposed to speak on this afternoon is: "A New Testament Preacher." We are living in very, very serious days, days when this particular subject has become of tremendous importance because so many preachers today have compromised the truth and have neglected those virtues God intended for preachers to exemplify. So it becomes all the more important that those of us who represent God and who are ambassadors of Jesus Christ and who want to be good leaders among God's people should consider these things very, very seriously.

The ministry is the highest

calling on the face of the earth, and I say that without any reservation whatsoever. Include the presidency of the United States or any other high office—I certainly do not minimize the importance of those offices—the ministry is the highest calling on earth. When God lays His hand upon a man and says, "I have chosen you," He has placed upon that man the highest honor that could possibly be placed upon him. But along with that honor He gives to that man the greatest responsibility that any man can possibly have.

### FIVE THINGS A PREACHER MUST KNOW

By way of introduction, there are five things especially that a good minister must know. I am not talking about just mental intellectual knowledge, but about real experimental knowledge. You know there is a great difference. There is a great difference in knowing something with your mind and letting it get from your mind down into your heart and become an experience in your life.

### 1. The Preacher Must Know Christ As Saviour

First of all, he must know his Lord, because the blind cannot lead the blind. To many preachers that statement may sound

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## "Christ Died for Our Sins"

By Edwin C. Swanson

Maple Leaf Baptist Church

4040 East 105th Street, Seattle, Washington

God took His boldest brush and with infinite care blended the human and divine colors to portray the eternal Christ. Then placing the portrait in the Old Testament Library, He proceeded to bring the portrait into focus with the Person. With loving tenderness and enduring wisdom, He enacted the greatest drama of the ages by placing the Person of the Portrait upon the cross of the skull. There He solved man's spiritual problems, penetrated man's Stygian darkness, and renewed intimate fellowship with man.

Publius Lentulus, reporting to the Roman Senate, gave the world a description of the Saviour that has been preserved verbatim and handed down to us through the succeeding generations. He described the Messiah as follows:

"There appeared in these days a man of great virtue, named Jesus Christ, who is yet among us; of the Gentiles accepted as for a prophet of truth: but His disciples call Him the Son of God.

"He raises the dead, and cures all manner of disease. A man of stature, somewhat tall and comely, with a very reverend countenance, such as the beholder must love and fear.

His hair the color of the chestnut full ripe, plain to the

# The Christian's Hope And Ambition

An Exposition of II Corinthians 5:1-10

By Dr. James M. Gray, c. 1850-1935

## WE BEGIN WITH THE MOTIVE:

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven; If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life"—II Cor. 5:1-4.

Here is something we know. It is no surmise, nor probability, nor uncertainty. If we are looking for positive teaching and definite facts in this age of doubt, here is an affirmation to tie to. And how many such there are after all, and concerning the most vital affairs of men, if only we are willing to take God's word for them!

And this is what we know—"That if our earthly house of this tabernacle," by which is meant our bodily frame, "were dissolved, we have a building of God," i. e., a resurrection body, "an house not made with hands, eternal in the heavens."

"If" it be dissolved. It may not be so necessarily. There is a passage in Hebrews which says: "It is appointed unto men once to die." But it is not so appointed unto all men, and absolutely. There is one generation of men who shall never see death, and that is those, who, being alive in the flesh and remaining on this earth till Jesus comes, and believing on Him, shall be caught up in the clouds to meet him in the air" (I Thess. 4:17). "We shall not all sleep," said Paul to this same church of Corinth in his earlier epistle (I Cor. 15:51), "but we shall all be changed." This change may take place in one of two ways—by death or by translation—and for many it will be by the latter and not the former way.

Now the early Christians were expecting the return of the Lord in their own day. They were not looking for death, and for dissolution in that sense, but for His coming. Nevertheless, Paul says, if we should be disappointed in this hope, if the Lord should tarry longer than we expect, and our bodies should be dissolved by death, still it remains true that we have a resurrection body awaiting us, "a building of God, an house not made with hands."

Notice the contrast between "tabernacle" and "building." Perhaps the inspired writer had in

mind the tabernacle in the wilderness where Israel worshipped God, and the temple of Solomon's erection afterwards in Jerusalem. The first was just a temporary affair, a tent that could be taken down and moved anywhere at short notice. But the temple was intended to be permanent. So our present bodies are merely tents for a fleeting moment, but the bodies that are to be are "eternal," and their location is "in the heavens."

"Forever with the Lord, Amen, so let it be! Life from the dead is in that word, 'Tis immortality."

## THE GLORY COVERING

In these bodies "we groan," the apostle says. Ah! there is so much to make us groan, the ills that flesh is heir to, the burdens and perplexities of the mind, the sorrows and bereavements of the heart. But the special object for which the intelligent Christian groans is "the adoption, to wit, the redemption of our body" (Romans 8:23); or as the text expresses it, that we may be "clothed upon with our house



Dr. James M. Gray

which is from heaven," that we may receive our resurrection body. It is then that we are delivered "from the bondage of corruption into the glorious liberty (or the glory of the liberty) of the children of God."

It is important to keep in mind that it is not death for which the Christian groans, but the resurrection from the dead. Death is "naked" and "unclothed"—a disembodied state, but resurrection is just the opposite. In resurrection we are "clothed upon," and

'mortality is swallowed up of life.' This is the significance of the words: 'If so be that being clothed, we shall not be found naked.' There is no doubt that we shall be clothed, the apostle says: the reception of the resurrection body is a certainty; but what we desire is that we may not receive it after we have passed into the naked or disembodied state, but even now while we are alive in this state and occupying our present bodily frame!"

The fourth verse of the text is very beautiful. We give Murdock's translation from the Syriac:

"For while we are here in this house we groan under its burden; yet ye desire, not to throw it off, but to be clothed over it, so that its mortality may be absorbed in life."

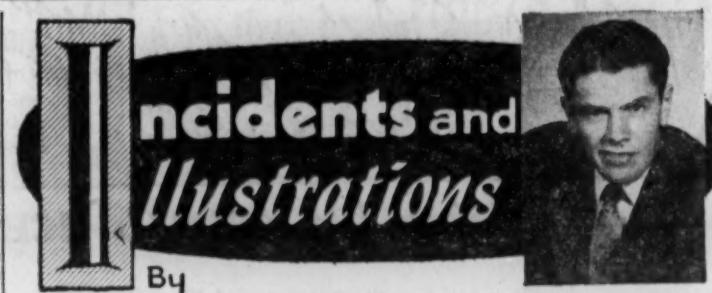
At death the Christian "throws off" this body, but at the translation when the Lord comes, he does not throw it off, but the resurrection body clothes him "over it," that which is mortal, "in a moment, in the twinkling of the eye" becomes "absorbed" in that which is immortal.

Therefore the hope of the Christian is the coming of Christ. It is for Him he is looking, who when He comes shall change these bodies of our humiliation "like unto his own glorious body, according to the mighty working whereby he is able even to subdue all things unto himself" (Phil. 3:21). This is the motive that stirs the Christian to that aim or ambition of which, a little later, the apostle speaks.

## ASSURANCE OF HOPE

Let us look at the assurance of this hope, or the strengthening of the motive:

"Now he that hath wrought us for this self-same thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are



Evangelist Robert L. Sumner

Contributing Editor

## Neglect of Salvation

My good friend, Fred Barlow, recently told me of holding meetings some months back in a small church of northern Michigan. It was a typically cold, backslidden church very indifferent to the need of the community and seemingly unconcerned about the multitudes all about them rushing madly to Hell.

He had little response to his plain, pungent, rather sharp preaching until the fourth night of the meeting when he spoke on the Bible Hell. One woman, especially, became burdened for her lost husband and went home that night determined to talk to him about salvation and warn him of continuing in his wicked unbelief.

In response to her plea to consider the claims of Christ, the foolish husband replied, "Honey, don't worry about me. I've got plenty of time to think about that and I don't want you to bother me now. I guess something I ate for supper disagreed with me and I don't feel very good tonight. I'm going to go right to bed." Her anxious pleas for him to take time for Christ fell on deaf ears and he retired for the night—and for eternity!

At 4 a. m. the next morning the frantic wife called the pastor out of bed to announce that her husband had died in his sleep! It had a profound effect upon the entire community and folks were brought face to face afresh with the realization that NOW is the accepted time; NOW is the day of salvation (II Cor. 6:2)!

The Scripture wisely tells us: "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth" (Prov. 27:1).

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## THE EDITOR'S Notes

by John R. Rice

More gifts have come in for "Investment Evangelism," totaling over \$19,000 at present. We are grateful for all who helped, and we know that some will continue to help, month after month. Some of these days we must plan for at least a million dollars' investment, including our present buildings, equipment, and working capital which we need. Nearly a half million dollars are used per year in getting out the Gospel. Doubtless, some will remember the Sword of the Lord in their wills, and next year, God willing, we will have a similar period of emphasis on raising working capital for the Sword. Again, thank all who had part and thank God for His help!

## We Still Need Workers

One worker after long years of service, now in ill health, has retired. Another useful woman who has spent years at the Sword of the Lord expects a baby, and so will be out of the work. Another highly prized worker has gone back to college to get a master's degree. So we need workers at the Sword of the Lord. We need several typists to make stencils, answer inquiries, change addresses, etc., in the big subscription room. We seriously need two good secretaries. College graduates are preferred, typing is essential, office experience helpful. But any good typist and consecrated Christian might do. We need one mature, college-trained man, with office experience and promotion experience, to work in the circulation department. The more ability, training, and experience he has, the more responsibility he can take, and the better salary he can earn. We want only full-time, permanent workers, those in full sympathy with the strict standards of the Sword of the Lord, who long to serve the Lord Jesus in getting out the Gospel and spreading revival fires. Fine associations and environment, a blessed opportunity, a reasonable pay. Write Dr. John R. Rice, editor, THE SWORD OF THE LORD, 214 Wesley, Wheaton, Illinois.

## An Educational Director Needed, Calvary Baptist Church, Wheaton

Not connected with the Sword of the Lord, Calvary Baptist Church in Wheaton is two years old, is made up largely of Sword of the Lord families and others, is fundamental, independent, evangelistic, informal, and has a good rented building and equipment. This editor is the pastor. We need a strong educational director, trained and with possible experience in building a strong Sunday School after the Southern Baptist pattern, someone who can direct visitation, train teachers. It is a good opportunity for God's man. Write this editor, THE SWORD OF THE LORD, 214 West Wesley, Wheaton, Illinois.

be absent from the body. We are pleased were it the Lord's will to be even in the disembodied state, and present with Him; but whatever our present condition or experience in this respect may be, we are of good courage. We are of good courage in view of God's purpose concerning us and the earnest of His Spirit, that we have a building of God, an house not made with hands, and that we shall be clothed upon therewith, and our 'mortality swallowed up of life.'

The author of the *Bible Commentary* takes pains to notice that to be "with the Lord," i. e., in the disembodied state, is distinguished here from the Lord's coming to take us to be with Him in soul and body both (I Thess. 4:13-17), and adds this interesting comment: "Perhaps the disembodied spirits of believers have fullness of communion with Christ unseen; but not the mutual recognition of one another until clothed with their visible bodies at the resurrection. It is then that with joy

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## The SWORD of the LORD

AMERICA'S OUTSTANDING REVIVAL WEEKLY

EVANGELIST JOHN R. RICE, D.D., Litt.D., Editor and Publisher  
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# Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

When EVANGELIST EDDIE WAGNER conducted a 13-day revival at Memorial Baptist Church in Chambers, Nebraska, there were 5 professions of faith, and many other decisions. Pastor Earl F. Schwenk recommends the evangelist "as an excellent evangelist; one who preaches the Word, uncovers sin, and cooperates fully with the pastor."

**EVANGELIST DON CHENOWETH,** P. O. Box 2, Tampa, Florida, recently held a meeting for the Atlanta Baptist Temple of Atlanta, Georgia, where Rev. Bill Wilson is the pastor. There were 13 professions of faith, 14 additions to the church, and 8 rededications. In an 8-day meeting held at the Southside Baptist Church of Winter Haven, Florida, 23 persons made their profession of faith under his ministry; 19 were added to the church, with 11 rededicating their lives.

**EVANGELIST ERNIE TONETTI** has just completed a refreshing two-week meeting with Rev. Howard F. Burns and the Grace Bible Church of Rome, Georgia. The pastor writes: "God gave us 7 precious souls, and forty-some rededications. Our work is a small independent one. We have less than 75 members; so you can see the results of the meetings were indeed wonderful. Brother Ernie has our highest recommendation."

In a recent revival campaign, with **EVANGELIST BILL COMPTON** as the speaker, at Calvary Baptist Church, Jacksonville, Florida, there were 4 professions of faith, and others who openly took a stand, either for rededication or for full-time service.

The Park Temple Baptist Church of Fort Worth, Texas, recently had a successful campaign with **EVANGELIST DEL FEHSENFELD**. Pastor Norman E. Presley reports: "His powerful preaching, his labeling of sin, the challenge to Christian living, and the separated life, were well above reproach...."

"The 45 additions to the church, plus 23 during 3 weeks of pre-revival prayer and preparation, do not tell all the story. Our church members experienced a moving of the Spirit of God that brought revival to their lives. Because of that, the unconsecrated got consecrated, the non-tither started

tithing, the worldly Christian chucked the world, and the barren and fruitless pledged to witness and win in the future. The community in which the church holds forth was moved exceedingly, and though not all ran to the church, they ran as conviction for sin gripped hearts. . . . The church is asking Brother Fehsenfeld back for another campaign next year.

"Our church is 7½ years old. Last evening we baptized our 499th convert. I am the organizer of the church (March, 1950) and have remained as pastor following my graduation from Southwestern Seminary."

Sword of the Lord **EVANGELIST JOE B. RICE** has just returned to the Horace Baptist Church of Chrisman, Illinois, for his second revival campaign there. Rev. Garth Sibert is the pastor. The evangelist was in this church for a revival a year ago, and the Lord blessed with the finest revival in the entire history of the church. Although there were only two public professions of faith this time, both Brother Sibert and Brother Joe felt that the church was strengthened and blessed. There were also five public rededications, and there were some who were saved in the homes, because of visits by the pastor and the evangelist.

Sword of the Lord **EVANGELIST PAUL FERGUSON**, of Chattanooga, Tennessee, recently conducted a three-week revival campaign with the Second Baptist Church of Lafayette, Georgia.

Pastor Dennis Hannah, in a letter to Dr. Bill Rice, says: "There were 28 professions of faith, and 50 rededications. Brother Ferguson's ministry was a great blessing to the entire church. There was an increase in the Sunday School and Training Union attendance. All the church life experienced the greatest revival we have had for years."

"Any church is fortunate to have Brother Paul Ferguson as the evangelist in a revival meeting...."

Any church interested in securing the services of Evangelist Ferguson may write for information and dates to Evangelist Bill Rice, 214 West Wesley, Wheaton, Illinois.

Sword of the Lord **EVANGELIST J. OSCAR WELLS** has just conducted another outstanding revival campaign in Vinton, Virginia. This was the evangelist's second revival at the Beaver Dam Baptist Church. In a letter to Evangelist Bill Rice, Pastor Bill Schroeder writes: "The attendance was exceptionally good, the best we have ever had every night. We experienced outstanding conversions and rededications with 47 rededications, 28 additions, and two answering the call to Christian service. On the last Sunday we had the highest Sunday School attendance in the history of the church."

The pastor goes on to say that he and the church would recommend Brother Wells to any group of Bible-believing people who desire a real, old-fashioned, Heaven-sent revival.

Other pastors who are interested in securing the services of Evangelist Wells may write directly to him or to Evangelist Bill Rice, director, 214 West Wesley, Wheaton, Illinois.

**EVANGELIST FREDDIE GAGE** of 7709 Bearden Lane, Dallas, Texas, and his singing companion, Jimmy Snelen of Garland, Texas, just concluded a good revival at Calvary Baptist Church, Rome, Georgia, where Rev. L. Clifford Wells is the pastor. After saying glowing things about this fine team, the pastor reports 42



## Abraham - Stargazer

Here is Abraham looking at the stars, trying to count them, as God told him to do! Why?

Would Abraham's descendants be like the sand of the seashore? Or would they be like the blazing stars in God's sky? God had told Abraham first they would be like the dust (Gen. 13:16). Then God told him they would be like the stars! (Gen. 15:5). Later God repeated His promise that descendants of Abraham should be both like the sand of the earth and like the stars of the sky (Gen. 22:17).

What a problem for an old man to study when he is past eighty and doesn't have a single child!

Well, the thrilling novel of the life of Abraham, *Seeking a City*, now being published by Eerdman's, tells the story. First, Abraham understood that he would have seed like the dust, to inherit the land of Canaan. But when he understood God's promise about children as the stars of the heavens, innumerable, then Abraham was converted!

That story is thrillingly told in the novel as we learn how God led Abraham step by step to know about Christ, the plan of salvation, and God's plan that Abraham should be spiritually counted a father, a pattern to all that believe in Jesus Christ as Saviour. That got Abraham to looking for the heavenly city which has foundations, whose builder and maker is God, and made him willing to live all his lifetime in a tent, as a nomad, a sojourner. He gave up palaces on earth to live later in the city of God and to help reign over the land of Palestine after Jesus returns.

You didn't think Abraham knew all that? Then you will receive a wonderful blessing, spiritual insight, and a great stimulation of faith in reading this novel of eighteen chapters.

*Seeking a City* takes up the story of Abraham before he left Ur of the Chaldees, how he rebelled against idolatry, how he sought from his grandfather and from old Shem (still alive after the flood) to learn more about God, and the struggle he had about leaving his father and going to the land of Canaan. It tells how he found out he was in love with his half sister and married her. It tells the story of the growth in faith, until finally when he was one hundred years old, God gave him Isaac and made Abraham and Sarah both young again.

Truth is stranger than fiction. What a story!

### This \$3 Novel Free With Six Subscriptions for \$10

We are anxious for all to read this, the editor's

Don't sacrifice the permanent on the altar of the immediate.

—Bob Jones, Sr.

professions of faith, of which 40 united with the church for baptism, 15 by letter, and a score of other rededications were made.

In addition to the services in the local church, the evangelist spoke to a different high school crowd almost every day. In one boys' high school where permission was granted to give an invitation, 26 teen-age boys knelt at an altar in a high school assembly room and gave their hearts to Jesus. These decisions were in addition to those already mentioned.

**EVANGELIST HUGH PYLE** led services September 18-29 in the Arial Baptist Church, Easley, South Carolina, where J. D. Anthony is pastor. Thirty-two were saved, with nearly 50 other public decisions such as rededication backsliders reclaimed, additions by letter, etc.

## Dr. Bob Jones SAYS:



I quote from a letter that a friend both you and Dr. Bob, Sr., who is a successful pastor wrote to my son, Dr. Bob Jones, Jr., the president of Bob Jones University.

"Dr. Bob, words can never express how much I appreciate the opportunity I had of studying in Bob Jones University. In the last four years, temptation to compromise has always been present. I believe, if it were not for the sound Christian philosophy found at BJU, I would have fallen. My wife and I pray for the school and realize more and more what a great institution it is. It is also more apparent to me than ever before the great personal sacri-

fice both you and Dr. Bob, Sr., have paid to keep the school right."

If you Christian friends could just know the work being done by Bob Jones University students around the world, you would understand how we keep on keeping on; and I believe many of you would want to help us financially, and you would pray more and more for us. Won't you let us hear from you? Thank you, and God bless you.

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## The Christian's Hope and Ambition

(Continued from page 2)

we shall recognize Christ's image in each other perfect."

### THE APOSTLE'S AIM

We have now reached the apostle's aim:

"Wherefore we labor, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men . . ." — II Cor. 5:9-11.

"Wherefore," i. e., because of our confidence concerning the resurrection of the body at Christ's coming and the glory that shall be ours, "we labor," i. e., we make it our aim, as the American Standard Version puts it; we are ambitious, in other words, that whether present here in our body on the earth when He comes, or absent from the body and in the unclothed state, we may be accepted of Him, or well-pleasing in His sight.

The principle governing the lives of the great is always an interesting and profitable study. What governed Napoleon, or Bismarck, or Garibaldi? What was the secret of Tolstoi's life? What made Abraham Lincoln? How can you account for the success of a wizard like Thomas A. Edison? What makes a great merchant like Marshall Field, or a financier like Pierpont Morgan?

But here is a man greater than any one of them. What statesman, warrior, philosopher, man of affairs can measure up to the apostle Paul in his influence upon human history? Has any greater man than he lived since Jesus Christ? Could all the great men of these nineteen centuries rolled into one, be said to have affected their race for good in comparison with this consecrated missionary to the Gentiles? As Martin Luther said three hundred years ago, so can we still say: "His words are not dead words, they are living creatures with hands and feet," touching in myriads of hearts at this very hour the same chords of feeling which vibrated at their first utterance! The Lord Jesus Christ gave life to His church, but the apostle Paul by His grace has given it its form.

Let the strong young men of this generation study this life. Let them concentrate their attention on the best. What governed Paul? What stimulated this giant in intellect and moral power? What was the secret of his enduring success? What was the goal of his ambition, the prize he sought, the aim towards which his energies were bent? Was it gold? Honor? Material power? Was it any gain of sense or time?

Paul was not a fool. He was a clear-headed, warm-hearted far-sighted man. He had the highest education of his time. He had the greatest influence among his countrymen. He possessed the unusual privileges of a Roman citizen. His ancestry, surroundings, training, character, position, made him, at the zenith of his youth, the most enviable of his generation. But these things he counted loss for Christ; they were refuse in his sight in comparison with what the Lord of glory had to offer. He "endured as seeing Him who is invisible." He walked "by faith, not by sight." Jesus was coming again to bring His reward with Him, and the aim of this greatest and mightiest of men was to be accepted, to be well-pleasing in His sight. It was this that made him glory in his infirmities, in his troubles and his labors, his beatings and scourgings, his perils by the land and by the sea, his famine and his nakedness, and the daily care of all the churches. What a lesson for us today! What an example! What an inspiration!

If Paul's testimony may be taken, it is worth while to await the coming of Jesus Christ for His saints and the resurrection of the dead. It is worth while to be accepted and well-pleasing in His sight when He comes, for "the sufferings of this present time are

not worthy to be compared with the glory that then shall be revealed in us." This glory is so great that the whole creation, animate and inanimate, is groaning and travailing in pain together until now, awaiting it (Rom. 8:18-23).

### THE DOCTRINE OF REWARDS

But there is a certain qualification to this thought of glory, for the apostle says:

"We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." — II Cor. 5:10.

There can be no objection to the most inclusive application of the word "all" in this case for it is clear from other Scriptures that no individual soul can escape passing in judgment before the Son of God. But nevertheless, we believe with others, that Paul is here limiting it to Christians. The judgment seat of which he speaks is that which shall be set up when Jesus comes "a second time without sin unto salvation," and when the church shall be caught up to meet Him in the air. It is the judgment seat before which Christians only shall appear. The context seems to demand this.

But the question arises as to why Christians should be judged, since the Scripture says, "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1). And the answer is that they are not judged as sinners but as saints. It is not a question of their salvation that is to be determined, but a question of their fidelity as disciples, in order to the adjudication of their rewards. The text parallels perfectly, for example, with such a parable as that of the talents or the pounds (Matt. 25; Luke 19). It is the return of the nobleman, having received his kingdom, who is now reckoning with his stewards before he punishes his enemies, and assigning to each the place in the kingdom he is to occupy.

Notice that we are to "receive the things done in the body," i. e., by the instrumentality of the body, which is "a proof of the essential identity of the natural and resurrection body." The *Bible Commentary* says: "Justice requires that substantially the same body which has been the instrument of the unbeliever's sins should be the object of punishment," but if this be true, the other side of the case is also true, and substantially the same body that rendered the acceptable service should receive the reward. These rewards will be received according to what we have done.

On this whole question of rewards there is much confusion in the Christian mind. To quote another: "If the Romanist has exalted merit to the utter exclusion of grace, the Protestant may be in danger of exalting grace to the utter exclusion of merit." Of course, merit has nothing to do with our pardon and acceptance. As sinners standing before the mercy seat "there is no difference, for all have sinned and come short of the glory of God;" but as saints standing before the judgment seat of Christ there will be a difference since they are to "be judged every man according to their works."

Rewards therefore, have an important place in the scheme of redemption, and it is not necessary, in order to magnify the grace of God that, having reduced all men to the same level of unworthiness, we should fix them there forever. Otherwise what mean the words of the prophet that they who turn many to righteousness, "shall shine as the stars forever and ever"?

It is indeed because of these distinctions in disciples in the life to come, that while God in one place says: "Look unto me, and be ye saved," He does in another say: "Look to yourselves, . . . that ye receive a full reward" (Isa. 43:22; II John 8, A. S.).

### The Wisdom of Winning Souls

"Knowing therefore the terror of the Lord, we persuade men." This was Paul's chief service for His Lord "to persuade men," to pray them "in Christ's stead" to be "reconciled to God." This, in the concrete, was his ambition and aim. And the motive stimulating thereto was, also in the concrete, "the fear (not terror) of the Lord."

The American Standard Version translates "terror" by "fear" and the reference is not to the fear of the ungodly in perdition, but the fear of the godly as he stands before the judgment seat of Christ. The fear of the ungodly were in itself a sufficient motive for seeking to save them from their sin, and Paul employs it at other times, but he does not employ it here. He is thinking of himself here, and the accounting he must render to the Lord of glory for the fidelity and diligence with which he has witnessed to His name.

Let me illustrate with the following incident:

When I was quite a young man I heard the Rev. George J. Mingins, pastor-evangelist in the Presbyterian Church, relate this experience:

He had been an infidel in his youth and associated with infidel companions in Philadelphia. Some time after his conversion he was visiting one of them, who said:

"George, I hear you're a Christian now, is that so?"

"It is," said Mr. Mingins.

"And George, do you believe in God?"

"I do."

"And do you believe in hell, and that all who do not believe in

### Give and Have no Loss

Never try to save out of God's cause; such money will canker the rest. Giving to God is no loss; it is putting your substance in the best bank. Giving is true having, as the old gravestone said of the dead man: "What I spent I had; what I saved I lost; what I gave I have."

—Charles H. Spurgeon

God and in Jesus Christ will ultimately go to hell?"

"I do, most solemnly."

"Well, George," said he, "does Christianity dry up all the milk of humanity in one's body as it has in yours?"

"Why," said Mr. Mingins, "what do you mean?"

"I mean this," he replied, "that here you have been living under my roof three days and three nights, knowing and believing all this, and yet you have never put your hand on my shoulder, or said one word to save me!"

I wonder how many more of us Christians may have such an indictment as this laid at our doors? Of how many of us is it true that there is "bone of our bone and flesh of our flesh" who has yet to find the Saviour, and to whom we have yet to say the first word expressing interest in their condition? And this says nothing about the wider circle of our friendship and acquaintance in business and society: nor the great fields, white unto the harvest, in heathen lands, where perhaps not even one dollar of our money has ever gone.

"O, Christians, view the day Of retribution! Think how ye will hear

From your Redeemer's lips, the fearful words:

Thy brother perishing in his own blood

Thou sawest—thy brother hungered, was athirst,

Was naked, and thou sawest it.

He was sick,

Thou didst withhold the healing; was in prison

To vice and ignorance—nor didst thou send

To set him free! Oh, ere that hour of doom,

Whence there is no reprieve, brethren, awake

From this dark dream."

(From the book, SALVATION FROM START TO FINISH, by Dr. James M. Gray, of the Moody Press Colportage Library.)

## "Christ Died for Our Sins"

(Continued from page 1)

formed as nothing can be represented. His beard thick, in color like His hair, not overlong. His look innocent and mature. His eyes gray, quick and clear.

"In proportion of body, most in admonishing, courteous and fair spoken; pleasant in conversation, mixed with gravity.

"In proportion of body, most excellent, His hands and arms delectable to behold. In speaking, very temperate, modest and wise, a man of singular beauty, surpassing the children of men."

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### Christ Came to Die

To my mind the person of Christ, His work, and ministry, is simply, yet forcibly stated in these words of the Gospel: "Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures" (I Cor. 15:3, 4).

The Scriptures are the final Court of Appeal. What do they say? Dr. A. T. Pierson stated that the Old Testament Library contained 333 detailed accounts of the coming of Jesus Christ. These Scriptures reveal the unparalleled truth that Jesus Christ came not to live but to die. "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28).

He came to die! The first tabernacle with its brazen altar, laver, Table of Shewbread, Candlestick, altar of incense and mercy seat in their very arrangement form the pattern of the cross. And He who came to tabernacle among the children of men fulfilled literally in His death that, "Without shedding of blood is no remission" (Heb. 9:22).

Christ Died for Our Sins! This is the burden of the Scriptures. Genesis 3:15 declares it in the first bidding of the truth:

"And I [God] will put enmity between thee [Satan] and the woman [Eve], and between thy seed [the seed of the serpent] and her seed [the seed of the woman]; it [the seed of the woman] shall bruise thy [Satan's]

head, and thou [Satan] shalt bruise his [the seed of the woman's] heel."

The late Dr. R. L. Moyer, commenting on this verse, says:

"The heel and the head of this verse are not literal. They are figures of speech bringing to us the thought of the earth life of Christ represented by the heel, and the rulership of Satan represented by the head . . . in this verse we have the virgin birth of Christ—'Thou shalt bruise his heel.' In this verse we have the resurrection of Christ—for the seed of the woman who is put to death by the serpent afterward crushes and destroys the one who put Him to death."

### It Was a Substitutionary, Atoning Death

'Christ died for our sins according to the Scriptures' is but an exposition by the Apostle Paul of Genesis 3:15 and Isaiah 53:5, 6:

"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

Christ died for our sins! This is the very center of the Gospel. He did not die for His own sins. Pilate said, "I find in him no fault at all" (John 18:38). Jesus Himself said, "Which of you convinceth me of sin?" (John 8:46). And from that day to this Jesus stands as the holy Son of God without peer in the universe. It was God who "made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21).

Christ died for our sins! We cannot dodge it. He did not die for His own. The resurrection shouts eternally the story. The grave could not hold Him. He is declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4).

A Holy God forever demonstrated the holiness of His Holy Son when He burst the garments of death and forever freed those who trust in His atoning work upon the cruel cross of Calvary.

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver

(Continued on page 8)

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### SWORD OF THE LORD

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## Some Golden Daybreak

(Continued from page 1)

fore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God" (I Cor. 4:5).

We do not need to fear the tribulation, for we will be in the presence of the Lord. In Revelation 3:10 we read, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." This is the promise of Christ to us, that we are to be kept from the hour of trial—the Great Tribulation.

Notice the following things:

### I. The Coming of Christ Is Imminent

The word "imminent" means that it might happen at any time. It is as a sword hanging by a tiny thread. At any moment the thread may break and the sword fall. Because the coming of Christ is imminent, we are exhorted to be in a state of constant expectancy waiting for His coming. Turn to Matthew 24:36-51:

"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; And shall begin to smite his fellow servants, and to eat and drink with the drunken; The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of. And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

From this passage we learn the following:

1. The day of the Lord's coming is known to no man.

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## ... Yoking With Modernists

(Continued from page 1)

2. The hour of the Lord's coming is not known.

3. Neither the day nor the hour are known to the angels in Heaven.

4. The coming of the Lord will be as unexpected as the coming of the flood.

5. It will be as much without previous sign or warning as the coming of a thief.

6. Because the Lord is coming at an unexpected day and hour, like the flood, He exhorts the disciples to watch.

7. Because His coming is without previous sign or warning, like a thief, He says, "Be ready."

We are to watch and to be ready for this sudden coming of our Saviour, for "in a moment, in the twinkling of an eye" the dead in Christ shall be raised and the living shall be changed and caught up into the air.

There are some people who think that it is farfetched to think of the translation of saints into the air, but God has given us a picture of what it means. In the days before the flood we find that Enoch "walked with God, and he was not; for God took him." Or, as the New Testament says, he was translated, "having never seen death." Later on in God's Book we have the story of Elijah who was translated and carried into Heaven in a chariot of fire. Since this was accomplished for Enoch and Elijah, it is not impossible for God to do the same for all His children who are living when Jesus comes.

This brings us to a blessed thought. There is one generation of men that shall never see death. Those who are believing on Christ and saved shall be caught up into the air to meet Him when He comes. What a wonderful thing to anticipate! Christ may come any moment, and in a moment we are caught up to meet Him.

Look for the coming of Christ and listen for the sounds, for when He comes there will be a shout, the voice of the archangel, and the trump of God. Yes, there will be a generation of saints who will never taste of death, but will go into the presence of Christ.

### II. The Tribulation Begins When the Church Is Caught Up and the Holy Spirit Taken Out of the World

The Great Tribulation is a time of judgment upon a Christ-rejecting world. We are going to be taken out, and then the judgment will fall.

In the days of Noah, when Noah and his family were safe in the ark, the judgment of the flood came and took them all away. After Lot left Sodom, the fire and brimstone rained upon the city. These are pictures of that which will occur when the saints are taken out. The judgment will fall.

After speaking of the days of Lot, Jesus said:

"I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken and the other left."—Luke 17:34-36.

In one part of the earth it will be nighttime when Jesus comes, and He pictures the scene by two men in one bed. One was a Christian; the other was not. Before retiring the night before, the Christian man prayed to God, and in the night suddenly he was caught up. Let us suppose that the other man scoffed at his friend for praying, and ridiculed his faith. When the morning light broke, he was alone in the bed. He searched for his friend, but found him not.

When Jesus said, "Two women shall be grinding together; the one shall be taken, and the other left," this is a morning time scene. The women are grinding the meal for the day. Suddenly one is taken out of sight. The other is left.

When Jesus comes, throughout the entire world there will be consternation and confusion as the saints are caught up and the unsaved are left. Think of the stores and business establishments with

(Continued from page 1)

gresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds."

That Scripture plainly says that those who do not confess that Jesus Christ (the Christ prophesied in the Old Testament, of course) is come in the flesh, are each one "a deceiver and an antichrist."

Again verse 9 says, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." Here we are plainly told that one who is wrong on the doctrine of Christ (not on other doctrines in the Bible, but on the basic doctrines of Christ, who He is, what He accomplished on the cross, His virgin birth, His bodily resurrection, etc.), that one who does not accept and hold these basic doctrines about Christ, is not saved. He "hath not God." I am not judging when I simply hold to what the Bible says on this matter.

Again, in John 8:23, 24 we read the words of Jesus: "And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye

only a few left to operate the business. Think of transportation systems, tied up completely because of the going of Christian men. You can simply turn your imagination loose and still not exceed the confusion which will come upon this earth.

When the saints are caught up, the tribulation begins. The tribulation is a period of unparalleled suffering which will come upon the world. When the Holy Spirit is taken out of the way, then iniquity will have its way, then the Antichrist will be revealed.

There is only one safe place for any person, and that is in the Lord Jesus Christ. Believe in Him as Saviour; follow Him as Lord and Master. Think much of His coming again and live accordingly. "And every man that hath this hope in him purifieth himself, even as he is pure."

(From the book, *SOME GOLDEN DAYBREAK*. 116 pages, 17 chapters. \$2.00. Please add 15c for packing and postage if ordered from the Sword of the Lord, 214 West Wesley Street, Wheaton, Illinois.)

believe not that I am he, ye shall die in your sins."

Here Jesus plainly said that if these Pharisees would not accept it as true that Jesus was the "I AM" of the Old Testament, literally that He is the Deity from above, that these Pharisees should die in their sins. One who denies the deity, the virgin birth, and the other doctrines about Christ which have to do with who He is and what He did, is not saved and will die in his sins, so says the plain Word of God.

So any time one goes on record denying the deity of Christ, His blood atonement, etc.—we have good reason to know such a person is not saved.

The plain, simple truth is that most of the modernists to whom we object do not even claim to have been converted. And one who has never accepted Christ as Saviour and trusted the atoning blood, by his own testimony, of course, has no claim to salvation.

### 2. Do We Have Right to Judge False Teachers by Their Teaching?

You say, "In calling them unbelievers, aren't we then judging them?" You refer to Matthew 7:1, "Judge not, that ye be not judged," and to my comment on that passage that "we cannot tell whether or not people are saved. Only God who knows the heart can do so."

In my comments on that passage, however, I very carefully explained, "that is, one is not to pass judgment on people's motives and hearts, since one does not know them. We cannot tell definitely what people think, how they feel, or the desires of their heart."

(Continued on page 6)

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**YOU WERE IN A HURRY"**

I attended your church this morning. You wouldn't remember me—I may be eleven or eighty—but I was there—and I was hunting for something—I think I almost found it—I think I would have if you hadn't been in such a hurry.

The choir—even you in the congregation—sang hymns about a living Lord that made my heart beat faster. I felt a tight, choking sensation in my throat as your pastor described the condition of a lost person.

"I am lost. He is talking about me," I said to myself. "From the way he speaks, being saved must be very important." I looked about at you in the pews near me—you were listening—you seemed to think the pastor's words were important. "All these people are so concerned," I thought. "They want me to be saved, too."

At last the minister finished his appeal and asked you to stand and sing another of the beautiful songs you know so well. I swallowed a lump in my throat and wished I knew the joy with which you sang. Then your pastor looked at me and started telling me once again how I could have this joy—but his words were drowned in a buzzing beside me.

When I glanced around you were putting on your little girl's coat and telling her to get her things. I looked on my other side and saw you touching up your lipstick and rearranging your hat.

Looking in front of me, I saw you frown at your watch as if time were running out. Suddenly I didn't want to look at any more of you—my eyes burned and my throat hurt—my feet were so tired I couldn't have walked toward the pleading minister.

You didn't really care. This salvation the pastor had been telling me about was not important. You didn't care that I was lost—you only wanted to get away.

I wanted to get away too—I wanted to run—but I was afraid if I did you would wonder what I was hunting for.

I waited until the service was over and walked out among you—all lost.

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## ... Yoking With Modernists

(Continued from page 5)

To judge by outward appearances, people who claim they are saved, and to say that they are not, because of outward appearance, would be wrong. If I were to think Judas was saved judging by outward appearance, I would be wrong. If I were to think Peter was lost, by outward appearance, I would be wrong. I say that to show lack of mercy toward people who claim to be saved, because they do not live as well as they ought to, would be judging others which is forbidden.

Also you ignore the same chapter in the Bible and my careful exposition of it in my commentary, *The King of the Jews*. There I say: "Compare verse 1 with verses 16 and 20. Beware of false prophets . . . Ye shall know them by their fruits." People often think these contradict each other. They do not. We cannot judge people, but we can judge doctrine."

Again I say, "A man may be a false prophet (vs. 15) in doctrine, and you can so judge by the fruit, that is, by his teaching. But you cannot certainly know by one's actions whether he is saved or not saved, and you cannot read the motives of the heart."

The Bible does plainly say, "Judge not, that ye be not judged." In the same passage Jesus also says, "Beware of false prophets . . . Ye shall know them by their fruits." One can judge a false prophet by his teaching. One can judge a modernist by his published statements against the deity of Christ, the blood atonement, the virgin birth, and such matters. And the Bible clearly tells us that one who does not abide in the doc-

trine of Christ "hath not God." One who does not accept Jesus as the "I AM" from above, shall die in his sins. So Billy Graham could know and you and I could know about men in New York who openly deny the essential doctrines of the Christian faith, and deny them in print. That is not unmerciful judging, that is simply obeying the command of Jesus to "beware of false prophets" and His instruction that "ye shall know them by their fruits."

### 3. Modernists Like Van Dusen, McCracken, and Bonnell Do Pervert the Gospel, Do Not Abide in the Doctrine of Christ

You admit that you know about II John, verses 7-11, and Galatians 1:8, 9, and that they "are cautions to us to be on guard against deceivers and those who would pervert the Gospel," but you say, "there appears to be nothing in these verses further applicable to the New York situation."

You ignored what I had plainly said in print, on the passage you referred to and in the commentary you referred to and on the same pages to which you referred. That was either very careless of you or it was dodging the issue, which is a very poor way to settle a Bible question. And now you say in a way that seems very foolish that you did not suppose that II John 7-11 and Galatians 1:8, 9 applied to a modernist in New York City! Then that means that you have paid little attention to what men like Henry P. Van Dusen, Bonnell, and other modernists

there on the Billy Graham Crusade committee have published. They do pervert the Gospel and preach a false gospel. They do not abide in the doctrine of Christ. Some of them obviously, according to plain tests given in the Scriptures, are unconverted men. In any case, they do not abide in the doctrine of Christ, and we are forbidden to have them in our homes and forbidden to bid them Godspeed. Even the most casual reading of the passages we mention shows that, and no man has a right to wave them off and so dismiss lightly the solemn command of Jesus Christ in the Bible.

### 4. Dr. Graham Refused Fundamentalist Invitation, Insisted on Modernists' Invitation

You say, "No doubt Billy Graham would have preferred personally not to have accepted support of the modernists in New York but the only way possible to have had the New York meetings was to accept their support." That simply is not true. Either you do not know the facts, or you are trying to cover them up. A group of fundamentalists invited Billy Graham to New York and he could have had a hundred or more churches backing him. Once before when he went to Madison Square Garden sponsored by Jack Wyrzen, the building was filled and overflowed on the first night. In this Crusade it took six nights to fill the building! He could have had as big crowds, could have had more conversions, and could have honored Christ and obeyed Him instead of disobeying Him if he had gone under fundamentalists who invited him before the modernists did. It is simply not true that Billy Graham "would have preferred personally not to have accepted support of the modernists." On the contrary, he simply refused to come unless the modernists would invite him, and after he brought pressure he did get the modernists to invite him, the Protestant Council, after he had rejected the invitation of the fundamentalists.

And for you to suppose that one has to do wrong in order to get a chance to preach the Gospel is utterly foreign to the Bible. This wicked idea that one must do evil in order that good may come, is not of God but of Satan. The facts in this case prove that it is false.

### 5. Did Paul Act Like Modernists to Win Modernists?

You say, "In I Corinthians 9:22, Paul says—I am made all things to all men, that I might by all means save some." But you do not have to guess what that passage means for it plainly says that Paul used his Jewish heritage to win the Jews, used his gospel freedom of the law to win the Gentiles. He used his own weakness and poverty to get in touch with the poor and weak, etc. There is not a hint that Paul meant it is all right to go against the Scriptures and run with wicked people and disobey the Bible in order to win souls. Paul did not say that, we know that he did not mean that, and it is dishonest to use such a Scripture to try to make it all right to disobey the Bible.

I knew one man who thought it was all right to lie because he won souls. Some others think it

### The greatest ability is dependability.

—Bob Jones, Sr.

is all right to talk in tongues or have a healing racket if they win souls. Some people think it authenticates their doctrine of the eradication of the carnal nature if they win souls. Why should anybody look for some excuse and try to bribe God to let him get by with sin, just by winning souls? It is true that God in mercy uses weak, human instruments, instruments that are faulty, in soul winning. But it never pleases God for us to go on deliberately in any kind of sin, then try to excuse ourselves because we win souls. It is true that among all those inquirers, those who were true converts caused joy in Heaven. It is equally true that the plain disobedience to the command of God by running with modernists and putting these converts in modernistic churches, as was often done, caused great grief in Heaven, and those responsible will have to meet that sin and mistake at the judgment seat of Christ.

### 6. Was Jesus Sponsored by Modernists and Other Wicked Men?

You evidently have not carefully considered the Scriptures which

you yourself mention. You think that Jesus violated these Scriptures when He went home with Zacchaeus in Luke 19 and when He ate with publicans and sinners as described in Mark 2:16, 17. I think it is very foolish to put part of the Bible against another part, and use part of the Bible as an excuse for violating other plain commands.

The plain, simple truth is that Jesus never anywhere yoked up with unbelievers, never called lost people brethren, never invited other people to follow the religion of lost people. He never was sponsored by Pharisees nor sponsored by publicans as such. I preach to lost people all the time. I have gone to their homes for dinner, but I never would yoke up with them on matters of religion. When I entered a lodge and took oaths binding me to unsaved people, I did wrong. So later when I found out, I renounced those oaths and quit the lodge. Likewise I renounced the denominational ties when I found modernists were leading and found some of the gifts in the program were put under the control of modernists. To support a modernist, to call him brother, to have him lead in prayer, to urge people to join his church is not the same as preaching the Gospel to lost sinners. And I think even you know that. If you do, your argument is not very sensible.

### 7. Timothy was Circumcised: Does That Justify Being Sponsored By Christ Rejectors and Modernists?

You remind us that Paul preached against circumcision yet he had Timothy circumcised. But the Bible never says that the ceremonial law was wrong. It was wrong to command people to be circumcised when God no longer commanded it. So the Judaizers who taught the Galatians were wrong. One who felt that circumcision was a part of the plan of salvation, would sin in trying to use circumcision to get saved. But circumcision was not wrong then and is not wrong now. It simply is not commanded of God and it has no merit in reaching God or pleasing God now. But even if Paul did wrong about circumcising Timothy, that would not excuse anybody else's doing wrong.

### 8. Are We Who Stand Against Modernism, for the Bible, Jealous Because Dr. Graham Casts Out Devils?

You quote Luke 9:49, 50 where John told Jesus that they had seen one casting out devils in His name and said, "We forbade him, because he followeth not with us. And Jesus said unto him, Forbid him not; for he that is not against us is for us." But nobody objects to Billy Graham's casting out devils. What we object to is his having the devils on the platform, having them lead in prayer, turning the new converts over to them, etc. None of us good Christians would object if Billy Graham fought every kind of sin and called for genuine repentance and got drunkards and harlots and convicts saved. So to use that Scripture as if those of us who are standing for the Bible are jealous and want Billy Graham to quit simply because he doesn't follow us, is not only a misrepresentation of the meaning of Scripture, but it deliberately misrepresents entirely the issue which we have plainly made. The issue is not that Billy Graham casts out devils, but that he runs with them and tries to please them and boost them. Jesus would have approved Peter and John if they had been against the people who wanted others to stay possessed with devils and to call them brothers, etc. So are we.

There is something immoral in avoiding a Bible command by slandering those who stand for the Bible. Any cause that must be defended so is a poor cause.

### 9. Is It Wrong to Rebuke Sin and Modernism?

You mention some Scriptures like II Timothy 2:24 where Paul commands Timothy, "The servant of the Lord must not strive; but be gentle unto all men, apt to

(Continued on page 8)

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## A New Testament Preacher

(Continued from page 1)

strange, but great numbers of preachers in America today know nothing whatsoever about the saving grace of Jesus Christ. I have talked to them personally. I have asked many of them if they have had any experience with God, if they had accepted Jesus Christ and had Christ living within their heart and soul. I have had them smile very piously and say, "No, we don't believe in that sort of thing. That isn't according to our theology." Well, man better get his theology straight with the Bible because the only theology that is going to stand is the theology we find inside the pages of God's holy Word. And the very first thing that any man, not only a preacher but any man or any woman, must know is the Lord Jesus Christ. He must have an experimental knowledge of the Lord Jesus Christ.

There are two passages of Scripture particularly that I want to call to your attention. In the book of Psalms, chapter 40, verses 1 through 3 we read these words:

*"I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord."*

Then in the Book of Isaiah, chapter 51, verse 1 we find these words:

*"Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged."*

Now I realize God's Word says "... forgetting the things that

are behind," but there comes a time in every man's experience when he needs to look back and remember certain things. We need to remember the pit out of which God hath digged us. We need to remember the rock out of which we have been hewn. We need to look back and remember what we were, then think of what we have become through Jesus Christ. We cannot fully appreciate what we now enjoy in Christ unless we can remember what we were before He found us.

If there is any one experience that we ought to keep fresh in our minds and in our hearts and in our souls it is that experience of salvation. I am not referring primarily to the specific place and to those physical surroundings that involved our experiences—most of us remember those things—but I am thinking of that glorious experience that took place when we first met the Lord, when our hearts were opened and the Holy Spirit regenerated our souls, and when God reached down and down and down and lifted us up out of sin and exalted us above the cherubim, above the seraphim, and made us sons of God by faith in Christ Jesus. That experience is wonderful and we need to keep it fresh in our minds and in our hearts at all times.

### 2. The Preacher Must Have a Divine Call to Preach

The second thing that a good minister must know is his call. I am still old-fashioned enough to believe that God calls preachers. I do not believe that it is a mere profession. I do not believe that a person has the right or the authority to chose preaching as his profession. I have talked to a great many people who have said they thought they could accomplish more good for humanity by entering the ministry than any other profession they could choose. But, friends, I believe in a God-called ministry. God's book, the Bible, teaches us that God chooses His representatives.

Turn to Romans, chapter 10, and read two verses in that great chapter, verses 14 and 15:

*"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"*

But before we can preach as God intended for us to preach, we must be sent. And God is the one who does the sending. God is the one who calls. He is the one who chooses. If there is any one great experience in my ministry other than my salvation or in my Christian life other than my salvation that I shall never forget, it is one cold February night in Waco, Texas, gathered around an old-fashioned coal stove in a big tabernacle with a gravel floor. My oldest brother had brought a

message and God had used it to break my heart. At the close he gave an invitation. He said, "I don't know; perhaps there is someone here tonight who needs to surrender to God, someone whom God has laid His hand upon and who needs to surrender." The Spirit of God moved upon my heart and soul and I stood with tears streaming down my cheeks. I said, "I must surrender tonight to preach the Gospel, for I feel as the Apostle Paul once expressed it, 'Woe is unto me if I preach not the Gospel!'"

Now preaching was one thing I determined I wouldn't do. My father was a preacher. I was raised in a pretty rough part of Texas, attended some schools where they delighted in taking it out on preachers' sons especially.

I have actually had fifteen boys hog-tie me, tie me to a post and join hands and march around and make fun because I was a preacher's son. It did something to my young heart and my young mind; so I determined I would never subject my family to that sort of treatment. I purposed in my heart there were two things I wouldn't do. One, I didn't want to farm. I don't mind the work so much but I just don't like to be out by myself. I like to work with people, to be around people. I didn't want to farm. The second was, I didn't want to preach. I determined that I was not going to preach. So the Lord let me farm until I started preaching! Those are the only two things God ever permitted me to do—the two things I determined I would not do.

But that night—I can say this before God and I am glad I can say it—the first time God revealed to my heart that He had laid His hand on me and wanted me to preach, I made a full and complete surrender to preach the Gospel, and I wouldn't change it if I could.

But every preacher needs to have in his life that experience of having heard the voice of God, of having received the call of God and have real assurance and certainty in his heart that the Lord has chosen him to be a soldier of the Lord Jesus Christ.

### 3. God's Man Must Know God's Book

Now the third thing every preacher needs to know is his Book, the Bible. Every preacher ought to have a good library. I believe in preachers having good books. I have my library filled. I have about everything Dr. Rice has written. I have all the other good books I can find in my library and I study them. But my friends, when it comes down to the Book, God's blessed Word is the preacher's Book. Not a commentary or something else, but God's Word. The Apostle Paul said to young Timothy, "Preach the Word." If the Word is going to be our message, then it must be our textbook. It must be the Book we spend most of our time studying. It must be the Book we hide away in our hearts. And every preacher, every pastor, every evangelist ought to determine in his heart that there is one thing he is going to have working knowledge of and that is the Bible, the Word of God. So many preachers study the Bible just to get sermons. I teach a course in exposition in the Baptist Bible College at home. Genesis is my book and there is a lot of rich teaching in the Book of Genesis. Every once in a while I notice preachers in that class and they will want to preach.

Boy, I've got to preach, got to preach. And I have a few students who listen to me or any other preacher only to try and get a good sermon. That's all they think about. We ought to study to prepare sermons. We ought to spend a great deal of time, but don't limit your Bible study to the mere preparation of sermons. We need to study the Bible for the good of our own souls, for the enrichment of our own lives. The preparation that is necessary not only in preaching the Gospel but in living as God wants us to live and in being a personal soul winner out of the pulpit. If we are going to be that kind of a real servant of Jesus Christ, it is necessary that we study the Word of God. II Timothy 2:15 says, "Study to

shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." If we are going to be a good minister, we must know our Book.

### 4. The Preacher Must Know Himself As God's Soul-Winning Representative

And fourth, a good minister must know his mission. What is the mission of a preacher? What is the purpose? What is the objective behind our preaching and behind our ministry? I think if you turn to II Corinthians, chapter 5, you will find the answer, beginning with verse 17:

*"Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation."*

Think about it if you will.

*"God . . . has given unto us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."*

This is a tremendous Scripture when you stop to think about it. He has given unto us first the ministry of reconciliation; He has given us the Word, the Word of reconciliation. Then He says, 'you are ambassadors for Christ. You are My representatives.' Then He says, 'you stand in Christ's stead. You stand in the place of Jesus Christ to represent Him.' That is the reason I can't take my ministry lightly. That is the reason I tremble every time I stand behind the pulpit and stand before any audience. I know I am standing there as a representative of Jesus Christ. I must be faithful; I must be true; I will not compromise the Word of God, I must not compromise the convictions God has given me because I am standing in His stead. I am representing Him. That's our mission. We have no other. An ambassador is not one who represents himself. If an ambassador of the United States to some foreign country would suddenly begin to try to put over his own ideas, I am afraid he wouldn't hold that position very long. Ambassadors are there to represent their country. And they must always give forth such information as they are instructed by the authorities of their country to give out.

You and I are in this world as pilgrims and strangers and ambassadors representing another world, representing Jesus Christ, and we dare not give out any information or even any intentions that would not glorify the one who sent us and the one who called us. We represent the Lord Jesus Christ. Therefore, we must understand our mission as a representative of Jesus Christ.

I want you to turn to II Timothy 3:16, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." We see not only what the Word of God is to be used for but we see something of the ministry, something of the call of God to His representatives. Notice, we are not only to preach the Word, but we are to reprove; we are to correct; we are to instruct in righteousness; and the purpose is that the man of God may be perfect, thoroughly furnished unto all good works.

We must understand what our mission is as preachers of the Gospel of Christ.

### 5. The Preacher Must Know and Love His People

Then the fifth thing a good minister must know is his people. He needs to study his people. He needs to love his people. You'll never be a good pastor of a people unless you love them, unless you can get them into your heart, unless you can understand their problems and their needs, unless you have their welfare behind your ministry and behind every sermon that you preach, and all of your ministry in that church. In Acts 20:28 the apostle said, "Take heed . . . to all the flock,

over the which the Holy Ghost hath made you overseers. . . ." Oh, what a place of responsibility! As the overseer, under Christ, of a flock that He has given to us. And it says to take heed; take heed; beware; make thorough preparation; carefully study; have their interest at heart; study them; take heed unto the flock. See that you feed the church of God.

I've had one tremendous temptation throughout my entire ministry. God gave me an evangelistic ministry—I love evangelism. I hold many revivals in addition to the pastoral work and I enjoy it thoroughly. God gave me in the early part of my ministry a real burning desire to win souls to Jesus Christ. Every time I stand in the pulpit, if there is one sinner in that crowd, I want to preach to that one sinner and ignore everybody else. If I'm not careful, I get up in the pulpit and I've got a good message for the Christian people, and if I look out and see some old sinner I've been trying to win to the Lord for a long time, I preach on the new birth or something like that. I begin to preach to that one sinner and I find myself neglecting to feed the church of God. And, my friends, that's not the way to win souls. The greatest soul-winning program on the face of this earth is for God's preachers to instruct the people of God and feed the people of God that they may in turn become soul winners themselves.

If I can teach ten people how to win souls for Christ, and get them doing it, then there would be more souls won than if I tried to win all those people myself. I think you can see what I am talking about. We preachers have a responsibility to our church, to our flock, to feed them. There are too many phony Christians in our churches, too many false Christians. Sometimes it is their

(Continued on page 10)

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## ... Yoking With Modernists

(Continued from page 6)

teach, patient." You infer that, therefore, one must never condemn nor rebuke a sinner. But why not give another passage from Paul's first letter to Timothy (I Tim. 5:20) which commands, "Them that sin rebuke before all, that others also may fear." About certain false teachers Paul wrote Titus saying, "This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith" (Titus 1:13). To use one Scripture as if it nullified other Scriptures and to encourage people to violate a Scripture is certainly a disreputable way to use the Bible.

Again in this matter you quote John 3:17, "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." And so you infer that Jesus never preached against sin, never condemned sinners. But in that again you ignore plain teaching throughout the Gospel. What about Matthew 23 where at least eight times Jesus said, "Woe unto you, scribes and Pharisees, hypocrites!"? And what about the words of Jesus in John 8:44? You feel that you dare not say anything about those infidels in New York City, but Jesus said to the Pharisees, "Ye are of your father the devil, and the lusts of your father ye will do."

Since you use the Apostle Paul as an example, what about the example in Galatians 2, where he rebuked Peter openly before

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In Jesus' name, yours,  
John R. Rice

## "Christ Died for Our Sins"

(Continued from page 4)

them who through fear of death were all their lifetime subject to bondage"—Heb. 2:14, 15.

Christ died for our sins and we are brought face to face with the cross. We cannot divorce the Christ from the cross. The two are inseparable. Peter the Apostle says that Christ was foreordained before the foundations of the world to die (I Pet. 1:20). John, recording the words of the Lord Jesus, says, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" (John 3:14). This he unequivocally states in John 12:32, 33: "And I, if I be lifted up from

**It is never right to do wrong in order to get a chance to do right.**

—Bob Jones, Sr.

the earth, will draw all men unto me. This he said, signifying what death he should die."

### The Cross Shows God's Love for Sinners

Christ died for our sins. What do we see? We see:

A suffering God upon the tree  
A suffering Christ who died for me:

A suffering Lord who cared for me  
That I might live eternally.

A suffering God in love Divine  
A suffering Christ life's treasure mine;

A suffering Lord in Him to find,  
A tranquil heart—a peaceful mind.

A suffering God—A Father's heart  
A suffering Christ who ne'er forgot;

A suffering Lord to share my lot  
A suffering God! Oh, staggering thought.

Edwin C. Swanson

The cross reveals as nothing else can the heart of the Father. One can hear distinctly the throb of His loving heart. Listen and you can hear it too. "For . . . God . . . so loved . . . that . . . he gave . . . his only begotten Son . . . that whosoever . . . believeth in him . . . should not perish . . . but have everlasting life" (John 3:16).

Christ dying for our sins is "a faithful saying, and worthy of all acceptance" (I Tim. 1:15). Upon this statement the apostle hangs his entire Gospel. So concerned is the Apostle Paul with this message of God's love manifested in Christ's death that he cries with all his might to the Galatian Christians:

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed"—Gal. 1:8, 9.

Upon the cross the very heart of God lays open and bare for a world of lost sinners to see. One glimpse is enough to set the sinner forever free from the dominion of Satan.

Christ died for our sins! The very fulfillment of a Father's promise to Abraham on Mt. Moriah centuries before and voiced by Abraham to his son Isaac, "My son, God will provide himself a lamb for a burnt-offering" (Gen. 22:8). John declares the fulfillment of that promise when he said, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). Before the foundations of the world were laid, God witnesses of Christ, the sinner.

### Christ's Death Proves How Awful, How Universal Our Sin

The issue is clear! If Christ died for our sins then we are sinners in need of a Saviour. "We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away" (Isa. 64:6). We are like filthy rags!

behind me, Satan; for thou art an offence unto me. For thou savourest [understandest], not the things that be of God, but those that be of men."—Matt. 16:21-23.

The philosophy of modernism is as old as Cain, is as confused and diabolical as the ones who drove the nails into the hands and feet of the Saviour.

God can get along without man, but man cannot get along without God. The blood of the sinless, spotless Son of God is an eternal necessity for the forgiveness of sin. The death angel will strike every unbeliever with the eternal stroke of endless death and woe unless the blood of Jesus Christ, God's only begotten Son, is applied.

"For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul."—Lev. 17:11.

While the peacemakers of today are preaching peace, they leave out the Son of God's own peace. And though we have celebrated eight years of United Nations efforts for peace (October), yet the peace they preach is as confused as the sinner is confused without the application of the blood of God's own Lamb. Listen!

"And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven."—Col. 1:20.

"For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; . . . And come and preached peace to you which were afar off, and to them that were nigh."—Eph. 2:14, 17.

So we can safely, scripturally say, If Jesus did not die for our sins, He Himself was as confused as His teaching after His resurrection.

"Then opened he their understanding, that they might understand the scriptures. And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead—the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem . . . AND YE ARE WITNESSES of these things."—Luke 24:45-48.

Yes, Jesus was born to die, and I am proud of Him as my Saviour. Friend, won't you accept Him personally, prayerfully, penitentially? Won't you simply say, "God be merciful to me a sinner and save me for Jesus' sake"? Then with joy you will be able to witness and say, Christ died for MY SINS according to the Scriptures.

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## ... Yoking With Modernists

(Continued from page 6)

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Since you use the Apostle Paul as an example, what about the example in Galatians 2, where he rebuked Peter openly before

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## A New Testament Preacher

(Continued from page 7)

own fault because they won't eat and they won't exercise. They're not willing to receive even that which has been made available for them. But sometimes it is the preacher's fault because he has failed to feed them. He has failed to instruct them. He has failed to make his ministry a well-rounded ministry that would supply the various needs of a Christian as he matures and grows and becomes strong in the Lord, that he may be able to win others to Jesus Christ. We need to know our people and know how to minister to them.

### II. SIX THINGS THE PREACHER SHOULD AVOID

There are six things that I particularly want to mention that a good minister must watch and avoid. Many of these things you laymen can apply to yourselves. Notice these six things very quickly.

#### 1. The Danger of Professionalism

The first is professionalism. Do you know it is mighty easy for a preacher to become professional? I'm not talking about a modernistic preacher. I'm not talking about a liberal preacher. I'm talking about a fundamental, Bible-believing preacher. It is easy for us, if we are not careful, to become professional in our preaching and in all that we do. Did you ever go to a hospital and visit about fifteen patients, go in room after room and speak to them, try to comfort them and instruct them, then pray for them? Fifteen times one right after the other? I have, many, many times. I have to guard myself or I'll be going through a routine. I'll become professional and I'll lose sight of that individual who needs my help, who needs my prayers, who needs my words. And I will just be doing a job. As a preacher of the Gospel and as a pastor, when you find yourself just doing things in order to do a job, "This is my job. I've got to do it, I'm responsible to do it," then you are not right with God, you are beginning to backslide and you had better take an inventory. Ev-

ery person you deal with, whether it is a sick person in the hospital, or an unsaved man out here you are trying to lead to Jesus Christ, or a Christian over here who has some problems and you are trying to help him with those problems, until you can make that person's problems and that person's needs your problem and your need, until you can forget everything else there ever was and personalize your ministry to that individual, you will not be able to give the maximum of help that that individual needs. It is mighty easy for us to become professional.

Now there are several things that I want to mention along this line. First of all, be careful not to become professional in your preaching. It is mighty easy for a preacher to form a certain pattern and to get in a certain rut. I have students in my course in Pastoral Theology ask me, "Which is the best method of preaching? Expository preaching, textual preaching, topical preaching?" I always tell them, "You had better practice all three methods." Don't get in a rut. Don't follow a set pattern so that you can't do but one thing, can't preach but one way. You need a well-rounded ministry. There is need for all these methods of preaching, and you had better be careful lest you become professional and your preaching become routine and mechanical rather than Spirit-led and Spirit-empowered.

We need to be very careful lest we become professional even in our methods. Oh, how easy it is for pastors particularly to have just one way of doing things. I have spoken in conferences such as this and have had preachers say, "We have been doing this way so long, I don't think I want to change my methods."

I inquire, "Brother, is it working?"

"Well it isn't working so well but we have been doing it so long . . ."

Listen, any time I find a scriptural method that will work, I want to use it. I am willing to change any method I ever use if I find it is not working and find God's blessings are not upon it



Crowds gathering at the large High Street Baptist Church, Springfield, Missouri, Dr. Bill Dowell, pastor. Sunday School attendance often runs over three thousand.

and it is not a scriptural method. I am willing to modify it and change it to whatever method it takes just so it will do something for God that will bring glory to His name.

And God does use methods. A lot of times you want to rule out methods; so some folks never build a church, never build a Sunday School. They say, "Oh, we want to do things haphazardly. When it comes to the Lord's work, I don't think we ought to spend much time trying to plan this and that. We'll just let the Holy Spirit lead us." A lot of preachers don't know what it means for the Holy Spirit to lead them. Listen, the Holy Spirit can lead you in a consistent, organized program that will get folks in your church and get sinners at your altar. The Holy Spirit is able to lead you and direct you. If you will study God's working from Genesis, from the time He created the Heavens and the earth on through the entire

Bible, you will find God always has used methods. We must never, never permit man-made methods to become a substitute for the leadership of the Holy Spirit. But methods that are sanctified by the Holy Spirit unto the Lord, God can use and God will use. But we need to be very, very careful lest we become mechanical and professional.

#### 2. The Great Sin of Laziness

The second thing we need to avoid is slothfulness. I'm talking about your downright laziness. The reason most Christians do not succeed is because they are lazy, not willing to work, not willing to pay the price. There is a price to pay to be successful in the work of the Lord. It will mean persecution in the first place. If you lay bare your arm before God and stay true to your convictions and refuse to compromise on the sin question, and if you do those things God instructed you to do in His work, then you are going to raise the ire of the Devil. He is going to be against you and he is going to have some disciples. He is going to spread some wild tales about you and you are going

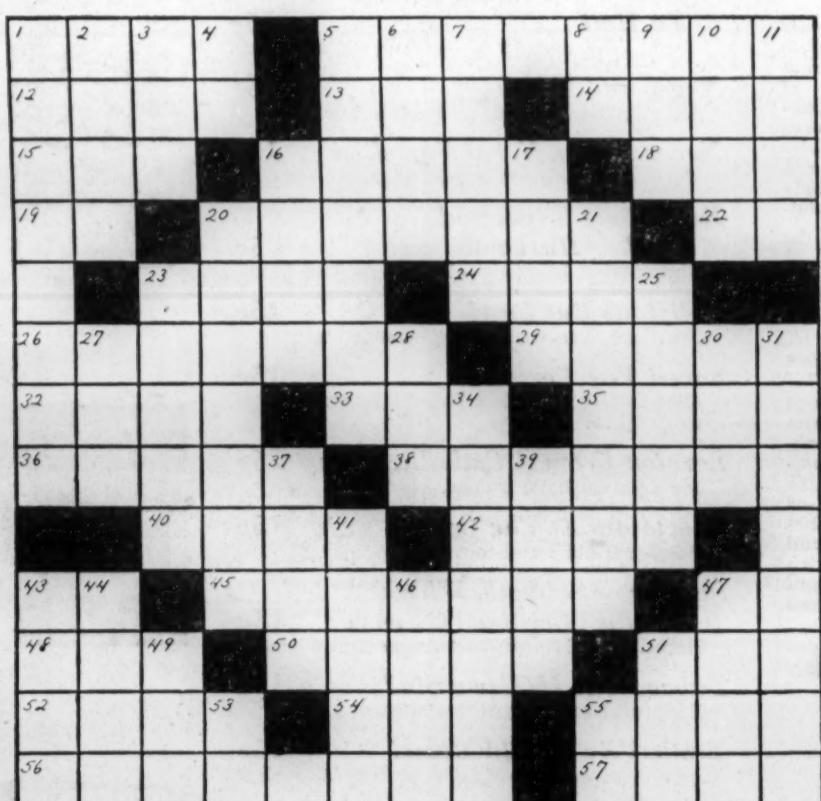
to be persecuted. That's all right. The man who is not being persecuted is not doing anything. The man who is successful and whose work is growing and prospering under the Lord is the man against whom Satan is going to direct his attack, not the man who is doing nothing. If you have a dead church, if you haven't won a soul in weeks, if nothing is happening, if nobody comes to the altar, if you are just drifting along, if you have a dead form of orthodoxy and that's about all, the Devil is going to leave you alone because you are accomplishing all he intended for you to accomplish. A church that is not winning souls will not have the ire of the Devil against it. It is the church that is on fire, the church where spiritual power from God is continually manifested in the services, the church where souls are being saved, that Satan is going to hate and despise. There is a price to pay.

One young fellow asked me, "Brother Dowell, how long do you think a preacher ought to work each day? Do you think about eight hours, like other folks?" I

(Continued on page 11)

## A MESSAGE FOR YOU

By Uncle Roger



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## Puzzle Number 44

### Clews Across

- There were three women who had this name, at the Cross.
- A ceremony performed at 55 Across
- The fragrant wood often of an East Indian tree
- Grow older
- Chant
- Fifteenth and sixteenth books of the New Testament (abbr.)
- Path
- Saunter
- Thulium (abbr.)
- Small crown
- Tensile strength (abbr.)
- Bird
- Sarah
- Repeating
- Household gods (Roman)
- An Israelite (I Chron. 7:12)
- Exclamations
- A remarkable variable star in constellation Cetus
- One of Job's troubles
- A simple principle
- One of Jesus' ancestors (Luke 3:35)
- Sea north of Persia
- Greek letter
- A mountain range in Syria noted for its cedars
- City in Moab
- Palm leaf, o—
- Regions without woods
- Omega
- Any of numerous singing birds
- Employ
- Scene of Jesus' first miracle
- One vested in supreme authority
- Jesus taught His disciples to \_\_\_\_\_

### Clews Down

- The apostle allotted to fill the place of Judas
- Mohammedan religious teacher
- Epistle of Paul (abbr.)
- You
- A Christianized Jew or Moor
- A Hamitic language, —g—o
- Guides
- Lives



## A New Testament Preacher

(Continued from page 10)

don't believe any man on earth can build a church working only eight hours a day. We need to take care of our health to a certain extent, but I have found this out: a preacher with a growing work, one who puts into that work what he ought to, is going to spend a great deal more than eight hours a day doing it. Many, many times he is going to be up early, stay up late. And I know a lot of preachers who are not willing to do that. If that's what it takes for them to build a church, they are not going to build one. They will just be satisfied to drift and let things go as they are. They are not willing to put into it the energy, the effort, the prayer that is necessary in order to build a work for God. But you can't build a work without it.

We need to be very careful not to be slothful in our study. Oh, how easy it is for us to neglect study! I've been so busy sometimes I didn't have time to study like I ought. It's wrong. It's sinful. You're too busy to study?

Sometime ago I was holding a revival not far from Springfield. I was telling the folks there to come to church every night. One farmer came up to me at the close of the service and said, "I'll tell you what I have to do every night, then if you can tell me how I can come to church every night, I'll do it."

I said, "All right, what do you do?"

He said, "I milk forty cows every night and it takes me so long to do it I have to start at a certain time and I get through at a certain time, and by the time I am through it is too late to come to church. What are you going to say about that?"

I said, "Brother, I have just one thing to say. You've got too many cows. Sell some of them."

I don't know whether he sold any or not, but he got to church every night after that!

Now if you're too busy to study, you're too busy. Whatever you are doing, there are a great many things you are doing that are not as important as your Bible study. If something must go, you had better let them go. Put studying the Word of God first! You will not be a Bible preacher unless you study the Word of God daily.

You will not preach great sermons on Sunday unless you study the Word of God daily. You will not be the mighty, spiritual, dynamite leader that God wants you to be unless you study the Bible daily, regularly, consistently, earnestly, passionately. Be careful that you are not lazy in study.

Then we should not be lazy in prayer. About the hardest work on earth is prayer. Some people think it is easy. They want to make it some sort of a glorious ecstasy whereby we just lose ourselves. Everybody ought to enjoy talking to the Lord, but it is hard work if a man prays like the Bi-

ble teaches that he ought to pray. The Bible talks about travailing in prayer.

The Apostle Paul, in talking about the ministry of the Holy Spirit in helping us in prayer, says that He "maketh intercession for us with groanings which cannot be uttered." If the Holy Spirit makes intercession with groanings, I wonder if it wouldn't do some of us a great deal of good if we could get under a burden to such an extent that we could get on our faces before God and prevail in prayer until God answers by fire. My friends, neglect something else if you must, but do not neglect your prayer life. You neglect your prayer life and you will not have power with God. Prayer means power. And without prayer there can be no power in your Christian life and in your ministry. Be not slothful in prayer.

And then be not slothful in calling. A lot of preachers—I have visited in their churches, I have preached in their churches—have a visitation program all right. They get all the folks out on a certain night. They say, "Now folks, we have got to call. We have got to go out into the highways and hedges and compel them to come in." Oh, the preacher stands up and makes a fine speech; he gets them all convinced that they ought to go and do something, but after he sends them out, he goes into his office, props his feet up on the desk and says, "Well, we have a good program going around here. My folks are out visiting." He sits in his office the next hour and a half and talks about this, that and the other thing. Listen, you're not going to get your people to visit consistently and regularly unless you, preacher, visit consistently and regularly. Every preacher needs to do personal calling, and I'll tell you why. First, you need it yourself. Nothing will put more fire into you and give you more enthusiasm when you go into the pulpit to preach than the experience of having gone out during the week in several homes and leading somebody to Jesus Christ.

A few Sunday nights ago I was a little late getting to church, because I needed to make a call in the home of an unsaved man. I had the privilege of opening my Bible and showing him the plan of salvation. As he got up off his knees, with the tears streaming down his cheeks, falling off on the floor, and a smile upon his face with something of Heaven in it, he reached over, took me by the hand, and said, "Brother Dowell, I'll thank you through all eternity for taking the time to come here and tell me about Jesus." Then he began to praise God for the new experience that had come into his life. I'll tell you, though I was a little late for church, I didn't have any trouble preaching that night. It put some fire in me. I stood and told that audience about that in the very introduction of my message and the people began to weep, and the power of God came and other souls were saved that night at the close of the service. Nothing will put more power into you, get you ready to preach, than to go out personally and win men and women to Jesus Christ.

Be not slothful in planning. A lot of preachers never take time to plan anything. They don't even plan a revival. I have been invited to hold revival meetings in certain churches, and I would get there and say to the pastor, "What do you have in mind? What advertising have you done?"

"Well, we have been announcing it for two or three Sundays from the pulpit."

"Put an ad in the paper?"

"No."

"Put out any handbills?"

"No."

"Have it announced on the radio and television?"

"No. We have just been announcing it and we thought everybody would find out about it."

"What calls do you have for us to make?"

"We are just about caught up on our calls. We have made most of them."

I found out he didn't have a thing planned for revival. He hadn't taken time. He had been too busy doing something else.

Listen! Speaking from a human

standpoint, two things are essential if you are going to be in the work of God. One is, plan your work; the other is, work your plans. You've got to do both. In order to do it you have to take some time. You have to give some thought. You have to spend some time on your knees asking God for wisdom, asking for His direction in the matter of leading and directing the course of that church. Then you have to put the energy into it to carry out that plan.

Then, we need to be very careful lest we be lazy in properly organizing our church and our Sunday School. I have gone into Sunday Schools and churches where there was no organization. Nobody had any responsibility. Every man for himself. They never grew. They never accomplished much.

### 3. Beware of Covetousness

The next thing I want to mention is that preachers must be very careful against covetousness. How easy for a preacher to become covetous. I've even heard of some preachers who have gone into pulpits and tried to undermine the pastor while they were there. They were covetous of that man's pulpit. Some preachers are covetous about another man's ability. He could win more souls. He could draw bigger crowds. He had built a larger church; therefore, they held themselves back. They wanted to have nothing to do with him. They were envious and jealous because of his success. A preacher accepts the call to a church. He gets in that church and begins to work and finds the people love the former pastor. Pretty soon he becomes jealous and envious of that former man and covetous of the leadership that he wielded in building that church up to the point it was when he became the pastor. Hence, I have seen a pastor actually turn against the former pastor because of envy and jealousy and covetousness in his heart.

When I first accepted the High Street Baptist Church, the pastor who preceded me was much beloved by the people. I determined there was one thing I was never going to do, and that was to permit any part of jealousy or envy to creep into my heart. For several years after I was pastor of that church, every opportunity I had I invited that former pastor to come back and preach. I was gone for four Sundays on one occasion and I invited him to come and fill the pulpit all four of those Sundays. I had him back for numerous revival meetings and God blessed him and blessed the church and blessed my ministry because I determined that I was not going to permit these sins that creep in and destroy our spiritual lives as Christians and as a preacher. We have nothing to be jealous of. Here is a preacher who has a larger church. Thank God for it. Here is a man who can win more souls than I. I get on my knees and pray that he may win more; then I ask God to strengthen me that I may win more also. But never get jealous; never envy. It is God who calls; it is God who gives to this man one gift and that man another gift. My work may be less than the work of some other man. I may not be reaching a multitude that someone else is reaching. My ministry may not be compared to the success of another minister's ministry, but it is God who calls, who opens the door, who gives the increase; therefore I need to rejoice in it instead of becoming envious and jealous.

### 4. The Snare of Pride

Then, my friends, we need to be careful about pride. How easily pride wells up within us. The Devil will see to it if we permit it. I remember just a little experience. It should never have happened, but it taught me a lesson. I was called to the home of a very prominent person in Springfield who was sick. I had never met that person, and I knew the family was high in society. I visited the person. When I got ready to leave I wanted to say, "Let's have a word of prayer." But the old Devil said to me, "They wouldn't appreciate that here in this fine mansion. This person has probably never prayed. They wouldn't

appreciate your wanting to have prayer in their home. You had better say, 'God bless you, and I hope you get well,' then go on about your business. You'd better not antagonize this person by asking to have prayer."

I have to confess to you—this has been many years ago—I left that home without prayer. Later this person said to a friend, "I enjoyed Brother Dowell's visit very, very much, but I was terribly let down that he didn't have prayer before he left."

Yes, many, many times Satan is going to keep us from doing the things that our own heart and our own conscience tells us to do and cheat us out of the blessing God intended us to have, by permitting pride to come in and dethrone our better judgment and our real spiritual desire. Pride is a terrible enemy, and pride goeth before a fall. Never forget that. And it is just as true in the ministry as in any other phase of our life.

### 5. Avoid Substitutes

Fifth, we need to avoid the snare of substitutes. And a lot of (Continued on page 12)

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## A New Testament Preacher

(Continued from page 11)

preachers, have substituted things other than what God ordained. First of all, we need to be careful not to substitute anything else in the world for preaching. God ordained that by the foolishness of preaching men should be saved. Substitute something else if you want; it will not have the same effect. This is God's plan; this is God's program. There are sinners to be saved through preaching. I believe in a great song service. If you come to my church, you will see that we have many, many groups of special singers, a wonderful choir. Listen, music has a tremendous ministry in the church, but it is no substitute nor can it be a substitute for preaching. Nothing in the world can take the place of the old-fashioned Spirit-empowered preaching of the Gospel of Jesus Christ. It pleased God by the foolishness of preaching to save those that are lost. Don't try to substitute something else for it.

Then we need to be careful that we don't substitute methods other than the Bible methods God has given. If you ask me, "Where can you find the best book on how to build a Sunday School? Where can you find the best book on methods of building a Sunday School?" I will readily answer back, "You'll find that book in the Bible." Here it is. Here is God's plan and He has given to us specifically, as I have tried to show in one of the other messages, the exact method we are to use, and whenever those Bible methods are used, always God's blessing will be upon them. When man begins to substitute human machinery or something else for the God-revealed method, it won't work.

Then we need to be very careful not to substitute—please understand me when I say this—sensationalism for the power of God. Let me hasten to say that I am not against being sensational if you can do it scripturally. I am not against it at all. I preach on subjects which are sensational. I try to find attractive themes that I feel God might use to draw in some unsaved people, to attract their attention, and when they come I try to preach and help them to see God's plan and God's work. But there is no substitute for the power of God in your ministry and in your life. You can preach on all kinds of sensational themes and subjects; you can attract attention by putting on a big show. You may get a lot of folks to come, but they will go away with an empty heart, go away without having been blessed as God intended for them to. There is no substitute whatsoever for the Spirit-empowered, Spirit-filled life. "Ye shall receive power," the Scripture says, "after that the Holy Ghost is come upon you."

What the ministry needs today is the new filling of the Spirit of God. We need to have the power of God upon us so that when we preach, all of our messages will be effective. I have stood and preached what I thought were some good messages. They sounded good. I would close the sermon, give an invitation, but somehow there just wasn't anything there. It was empty. I wondered why. On other occasions, I realized I hadn't preached a great sermon but I had poured out my heart and felt the power and presence of the Holy Spirit while I preached. I looked back and I saw the audience was moved. I knew that what I had said in that sermon didn't sound as good as what I had said in the other sermon, but when I gave the invitation men and women began to flock down to the altar with broken hearts. They began to cry, "What must we do to be saved?" What made the difference? The Holy Spirit was the difference. "Not by might, nor by power, but by my spirit, saith the Lord."

In this age of compromise, this age when men and women have deterred from God's Word and the great truths of God's Word, we need to have the power and blessing of the Holy Spirit upon our ministry.

### 6. For Preaching, for Bible Methods, Let Nothing Come Before Being God's Man in Life, Example and Ministry

Now listen real carefully. A preacher is to be first a man of God, a man to live for God. One of the most important things in your life is that daily example that you set. In these recent years particularly there have been too many preachers who have compromised along mild lines. Oh how hurtful it is to the ministry! Someone says, "Oh, it is no more hurtful for a preacher to do that than somebody else." Maybe in the sight of God; in the standpoint of judgment of the individual maybe not. Oh, but listen. We have a ministry, we have an office the other laymen do not have because of the leadership we exercise. People look to us as spiritual leaders, and when one of God's spiritual leaders stumbles and falls or compromises, it has a tremendous effect upon other Christians.

We need, first of all, to take heed to ourselves, as Paul says, and see that our lives are exemplary, that we practice what we preach. I don't believe I would have much confidence in a preacher who stood before his congregation and said, "Don't do as I do; do as I say." The Apostle Paul said, "You follow me as I followed Christ." We are the leaders; we are the examples. And we are to say to those to whom we minister, "Watch me. I am going to show you how to do it. I am going to walk before you and you step in my steps like a little child following the steps of his father. I am going to demonstrate and exemplify how to live a Christian life. Follow my example." Not that we are to get the eyes of men upon ourselves—we are to keep them focused upon Jesus Christ; but we as ministers of Jesus Christ are to be examples to those over whom the Lord has made us overseers.

Then, we are to be priests, to learn of God and minister for God. The Bible says we are kings and priests unto our God. Then we are to be prophets to speak for God. Oh the glorious work of the ministry! God said, "Go speak. Go, stand, speak in the temple, to the people all the words of this life." That's the business of the preacher. Then we are to be teachers, to explain the truth. We ought to be students of the Word of God and we ought to equip ourselves that we may teach others as Paul says to Timothy, that they in turn may teach others also. Then we are to be shepherds to feed the flock. We are to be ambassadors to reconcile men to God.

As we try to summarize and bring our message to a conclusion, God help us as preachers of the Gospel that we will live like Elijah. He had a life of prayer, a life of faith, a life of courage, a life of service. So great, so mighty, so dynamic was his loyalty and his ministry that a young man who had been watching him said, "My request is that a double portion of your strength may fall upon me." I wonder, as others watch our lives; I wonder even as young preachers observe our ministry and our daily lives, if they are seeing that in us that they would like to have upon their own lives and upon their own ministries.

We need to live like Barnabas. The Scripture says of him, "For he was a good man, and full of the Holy Ghost . . ." You know that speaks a great deal. He was a good man. His life was exemplary. Then, he was full of the Holy Ghost. His very works, his attitude, his spirit manifested the fact that he was filled with the Holy Spirit.

And we need to live like Paul. He said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God . . ." I wonder how many of us can honestly say that? I am crucified with Christ; my self ambitions had to go. My pride had to go; my covetousness had to go. I am crucified. I am dead. My

life is hid with Christ in God. My will has been merged with the will of God. It is no longer what I will, but it is what would God have me to do.

And then finally Paul was able to say in II Timothy, chapter 4, verses 6-8:

"For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

You know, I like to think not only about the beginning, about what God has delivered me from, what He has given me in its stead, but I like also to look at the end of the way. One of these days

we are going to stand in the presence of Jesus Christ and give an account. How wonderful when the time comes for us to lay down the works of this life to be able to look back and say, "I have fought a good fight, I have finished my course, I have kept the faith." Then as we are ushered into the presence of the One who loved us and gave Himself for us, what joy, what glory if we can see the smile upon His face as He says, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

—The End—

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### TEAM Obtains Permit to Construct Radio Station on Aruba

Permission to construct and operate a missionary radio station on the Caribbean island of Aruba has been granted to The Evangelical Alliance Mission (TEAM), assistant general director Vernon Mortenson has announced.

The station will serve the Netherlands Antilles "A. B. C." islands of Aruba, Bonaire, and Curacao. It will also penetrate the thickly populated countries of Venezuela and Columbia.

The 1,000-watt station must be on the air by August 1, 1958. It is planned to increase the power later to 5,000 watts.

Located only 40 miles off the north coast of Venezuela, Aruba's current industrial prosperity centers around refining Venezuelan oil. The Aruba Lago Refinery is reputed to be the world's largest producer of petroleum products.

Papiamento, a vernacular composed of English, Dutch, Spanish, and native words, is the most commonly spoken language on the three islands. Dutch is the official language but English and Spanish are common. The ministry of the new station will include all these languages.

The government permit requires that the station be on the air by August, 1958. By then, TEAM must secure land, obtain \$25,000 for transmitter, tower, and studio equipment, and gather a staff of missionaries and nationals.

Technical development is under the direction of Missionary Robert Bedard whose previous experience includes technical direction in a Christian radio station in Latin America.

No newcomer to missionary radio, TEAM now operates station HLKX in Korea and produces many programs in Formosa, Japan, and other countries.

The "A. B. C." islands cover about 374 square miles and have a population of 178,000. The people live under an elected government with a lieutenant-governor appointed from Holland.

TEAM missionaries have been stationed in the Netherlands Antilles since 1931.

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